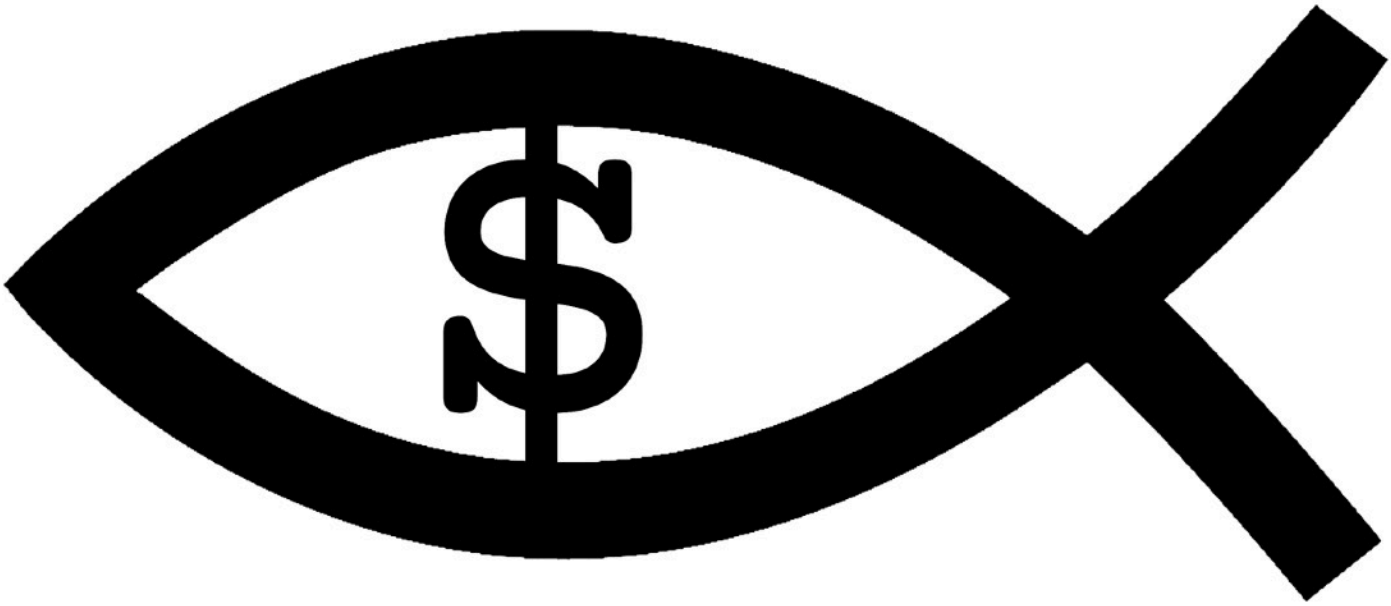
SUM BUNNY



WHAT WOULD JESUS CHARGE?

What Would Jesus Charge?

A Rejection of Retrospective Administration in the Gospel Narratives

By Sum Bunny

2026

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What Would Jesus Charge?

A Rejection of Retrospective Administration in the Gospel Narratives

BY SUM BUNNY

Abstract Recent economic interpretations of the Gospel healing narratives have posited a quiet hypothesis: that such acts must have involved undisclosed financial arrangements. This paper serves as a rigorous rebuttal to this "Copayment Theory." Through a structural analysis of the text, we demonstrate that the absence of payment is not an omission of documentation, but the miraculous suspension of the economic order.

I. Introduction: The Fallacy of Retrospective Administration It is frequently assumed that acts of healing in the Gospels must have involved payment, despite the explicit reality that Jesus healed for free. This assumption is rarely argued for directly; it appears instead as a quiet necessity, an anachronistic projection insisting that care without charge would be inherently unsustainable. The silence of the text is taken not as evidence of grace, but as a filing error.

The persistence of this misinterpretation stems from a methodological failure we term *Retrospective Administration*. This occurs when the contemporary reader, conditioned by a culture of managed care, imposes a bureaucratic narrative onto a pre-modern text. To assume these arrangements existed behind the scenes is to map a modern moral economy onto an ancient theological reality.

If Jesus's healings required payment, a massive phantom infrastructure would have been necessary.

II. The Valuation of Affliction There would first need to be a method of valuation. Distinctions would have to be made between minor and severe conditions, between chronic affliction and acute crisis. Leprosy, blindness, paralysis, and possession would each require appropriate categorization, lest inconsistency undermine the fairness of restoration.

III. Means-Testing and the Copayment of the Bleeding Woman A means of determining ability to pay would be structurally critical. The Gospels are not ignorant of medical debt; Mark 5:26 explicitly notes a woman who "*had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse*." The text clearly understands that systemic healthcare bankrupts the patient. Yet, upon her unauthorized contact with the healer's garment, the transaction clears immediately, lacking any prior verification of insurance.

IV. Protocols for Relapse and Collateral Liability If this were a standard administrative framework, there would need to be protocols for systemic

exceptions. When Jesus permitted demons to enter a herd of pigs, resulting in the animals rushing down a steep bank and drowning (Mark 5:13), a robust bureaucratic mechanism would be necessary to adjudicate financial liability for the lost livestock. The text notes the dead swine and the economic panic of the townspeople, yet conspicuously omits any attempt to serve Jesus with a summons or a tort claim.

V. The Instructional Mandate for Field Operations Disciples acting as regional delegates for the healer would require instruction in collection. Instead, their explicit administrative directive fundamentally collapses the economic model entirely: "*Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give*" (Matthew 10:8). A mandate to "freely give" offers zero framework for cost recovery.

VI. Conclusion: The Administrative Void There must be an explanation for why none of this documentation appears in the text, despite the careful recording elsewhere of temple taxes, denarii, and improper commerce. The Gospels are not silent about economics; they are silent here.

The difficulty, then, does not lie in believing that Jesus performed miracles, but in imagining that he performed them without condition. The absence of a copayment is treated as implausible not because the text is unclear, but because the reader's moral imagination has been trained to expect bureaucracy wherever care appears.

The true systemic anomaly of the healing stories is not the miraculous intervention itself. It is the terrifying absence of a billing department.

First edition published on the Internet Archive, 2026.
Part of the Sum Bunny Canon (Ark Hive Press).

This was written through a collaboration between a human author and AI systems acting as analytical tools. The machines provided structure; the human provided judgment. Nothing appears here that the author did not personally create, refine, choose, and claim.

Hey Josiane,
You are a blessing!
Sum Bunny Loves You!!!

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